Mujīr was a significant poet of Persian and a contemporary of Ḫaḥānī. His position in the realm of Persian poetry may be judged by this single fact that a poet and critic of the stature of Amīr Khūsrau has preferred him to Ḫaḥānī. Despite this fact his poetical writings could not attract the modern critics with the result that his Dīwān remains unedited and unpublished so far. This fact prompted me to make him a subject of serious study and subsequently I was assigned to prepare a thesis on a critical edition of Mujīr's Dīwān for the Ph.D. degree in Persian.

Unfortunately copies of Mujīr's Dīwān are rarely found. I was however fortunate to get three copies of his works in the Rezā State Library, Šāhrūr. A Ms. (an abridged version) was obtained from British Museum, while another Ms. was available to me from Bodlian Library, Oxford. (The Tehran Ms. could not be obtained due to some unavoidable reasons.)

I attempted to collate these Msas. and prepare a critical edition but this did not give the desired result without a careful analysis of the whole material in the light of the Rahatūs-Sudūr and the following four old anthologies:

- Bevāz-i-Yagtmūr, (Madrīs)
- Mūnis-ul-Abrār-i-Kalātī, (Alīgarh)
- Mūnis-ul-Abrār-i-Jājarmī, (Printed)
- Zafīne-i-Zarā'īf, (British Museum)
However I may frankly admit that inspite of all care I have not been able to settle the text at many a place. Since any authentic, old and correct Ms. of the Diwan of Mujīr is not available, I have avoided to treat any one as the base Ms. My attempt has been to present the correct text so the correct form has been kept in the text irrespective of the authority in which it is quoted, and the other variations have been added in the footnotes. But while recording these variations care has been taken to record only the meaningful words.

I may not help mentioning this fact that one of the Rampūr Mss. have 30 additional Qasidas quoted in the name of Mujīr. These having been taken to be the genuine pieces, were included in the present text. But when the work was almost complete, it was accidentally known to me that these additional poems were those of Rażīud-Dīn Nīshāpūrī. On a close comparison of these poems with the available Ms. of Rażīud-Dīn's Divān it was proved that their attribution to Mujīr was correct. So these poems were deleted from the present text.

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